

The True CHRIST,
And the
Quakers CHRIST compar'd
IN A
LETTER
SENT TO
Mr. Richard Hardcastle.

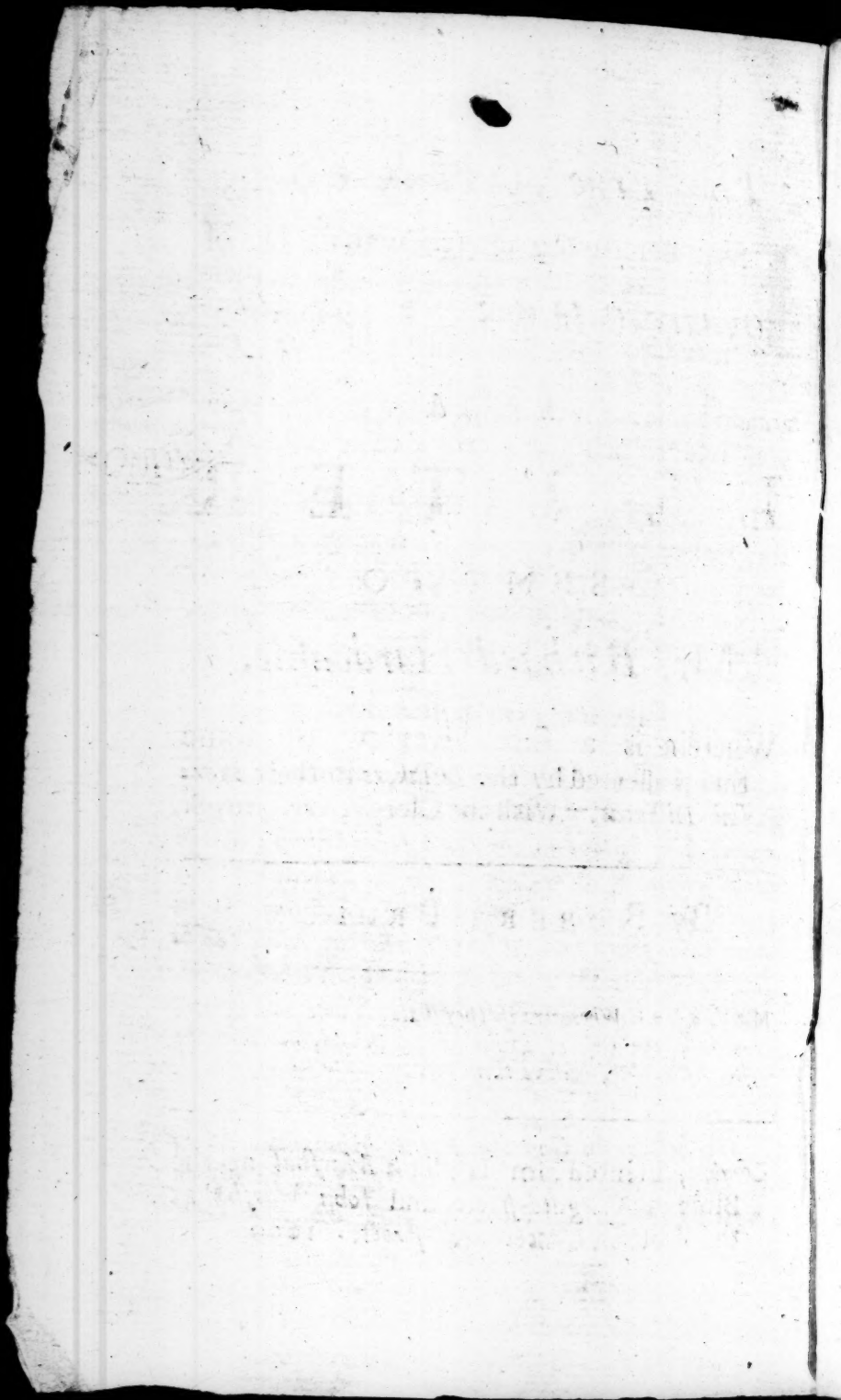


Wherein is a short Review of some
things asserted by the *Quakers* in their *Nor-*
folk-Disputation with the Clergy, &c. 1698.

By ROBERT PRUDOM.

Matth. 24. 26. Wherefore if they shall say unto you, Behold,
he is in the Desert, go not forth; Behold, he is in the
secret Chamber, believe them not.

London, Printed for William Marshal at the
Bible in Newgate-street, and John Marshal at
the Bible in Gracechurch-street. 1699.



Richard Hardcastle,

I Shall not trouble my self with the Jars of these two contending Parties, about their prefixing a Meeting; but only recommend to thee and others of you, the Truth in the Simplicity of it, and how you are gone from it: which if God see good to open your Eyes to behold, I shall greatly rejoice.

I shall draw two or three Heads out of this Book, which is, *An Account of a Dispute betwixt the Quakers and the Clergy of the Diocess of Norwich*; and some of your other Writings, which may be of use unto thee.

Page the 11th of this Book.

Ever since we have been a People gathered by the Power and Spirit of God, we have sincerely believed, and do still believe in the Lord Jesus Christ, as the Holy Scriptures do declare of him; and do not only plainly say, but also firmly believe, that there is no other name given under Heaven whereby Man can be saved; neither is there Salvation in any other name: and this we hope is no Blasphemy.

Page the 15th.

We believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only begotten Son our Lord and Saviour, who was born of

the Virgin Mary (whom the Holy Ghost overshadowed) who appeared in the World in that Body prepared for him; who died for our Sins, and rose again for our Justification: and we believe in the Holy Spirit, and own the three that bear Record in Heaven, and that these three are one. We own the Holy Scriptures of truth, and believe they were given forth by Divine Inspiration, and that they are profitable for Doctrine, for Correction, for Instruction in Righteousness, and are able to make the Man of God wise unto Salvation, through Faith which is in Christ Jesus: and we esteem the Holy Scriptures of the Old and New Testament to be the best Book in all the World, and could be glad that People did spend more of their time in reading of it, and the Ordinances of Jesus Christ, his Baptism and the Supper, according to the Holy Scriptures.

If the Truths laid down in Scripture-words in these two Paragraphs were duly kept unto, and the mind of the Spirit of God in them, then would there be no need of charging of Error and Blasphemy upon that poor deluded People, call'd *Quakers*. But in order to a thorow discovery of their Errors, and the Truth, in the Spring and Streams that issue from it, and how plausibly they cover deceit, read this Passage.

Page the 14th.

Speaking of the Priests: *For do they not of Malice rail upon the Truths of God's Word manifestly perceived, and as Enemies thereunto persecute the same, in charging so many Blasphemies upon the*
Light

Light within ? for the Light within is Christ : and Christ is the truth of God's Word, the Way, the Truth, and the Life, John 14. 6. The Word that was in the beginning with God and was God ; the Sum and Substance of the Gospel, and that which the Holy Scriptures give Testimony of, and we believe and teach.

In order to a clear discovery of the Truth in the spring of it, and the Streams that come from it, I shall lay it down under four Heads.

First, That the true Christ presented unto us in the Holy Scriptures, who is the Object of Faith, is God and Man in one Person.

Secondly, That the Work of our Redemption was, in the state of his Humiliation ; and the Work of an Intercessor is, now in the state of his Exaltation, performed by this Christ who is God and Man in union, the two Natures of God and Man being concerned in the Work of Redemption and Intercession.

Thirdly, The Holy Ghost's work within being subservient to the Blessed Mediator without, and leading to the Father through him, doth bring the Soul into an experimental Injoyment of the Father, Son, and Holy Ghost.

Fourthly, That the two Ordinances of Baptism and the Supper, do represent unto the Faith and visible Sight of Believers, what Christ hath done for them ; and that he was a

Man dead, buried, and raised again from the dead, and he is now existent in our human Nature in Heaven.

First, That the true Christ presented to us in the Holy Scriptures, who is the immediate Object of our Faith, is God and Man in one Person, dos appear in that, when we have an account of his Person in the Old or New Testament, we have his Manhood join'd to the Divine Nature; *Isa. 9. 6.* Many Scriptures do give the Name CHRIST alone to his Manhood, not thereby to exclude his Divine Nature; *Luke 24. 25, 26.* *Then he said unto them, O Fools and slow of heart to believe all that the Prophets have spoken; Ought not Christ to have suffered these things, and to enter into his Glory? compared with Acts 2. 36.* Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ. Whenever the Holy Scripture doth speak of him in his Divine Nature, it leaves not off the Discourse, but by the hand doth lead us to his Manhood: *John 1. 1, to 13.* he speaks of his Divine Nature; in *v. 14.* he takes in the Manhood; *And the Word was made Flesh, and dwelt amongst us; and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth;* compared with *Phil. 2. 5, to 12.* Let this Mind be in you, which also was in Christ Jesus; who being in the Form of God, thought it not Robbery to be equal with God (as to his Divine Nature) but made himself of no reputation, and took

took upon him the Form of a Servant, and was made in the likeness of Men: And being found in fashion as a Man, he humbled himself, and became obedient unto the death, even the death of the Cross: Wherefore God hath highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth: And every Tongue should confess that Jesus is the Christ, to the Glory of God the Father.

Secondly, That the Work of our Redemption was in the state of his Humiliation, and the Work of an Intercessor is in the state of his Exaltation, performed by this Christ who is God and Man in one Person, the two Natures of God and Man being concerned in the Work of Redemption and Intercession.

I shall divide this Head into two parts;
1. Shew that the Work of our Redemption was wrought out in the state of Christ's Humiliation, performed by him as God and Man in Union, the two Natures in that Person being concerned in this Work.

Isa. 53. 11, 12. He shall see of the Travail of his Soul, and shall be satisfied: By his Knowledge shall my righteous Servant justify many, for he shall bear their Iniquities. Therefore will I divide him a Portion with the great, and he shall divide the Spoil with the strong, because he hath poured out his Soul unto death, and he was numbered with the Transgressors; compared with 1 Tim. 2. 16. And without controversy, great is the Mystery of Godliness, God was manifested in the Flesh, justified in the Spi-

rit. The first Scripture gives us an account how the Manhood was concerned in the Work in suffering for Sinners; and therefore he should see the travail of his Soul in bearing part in that Honour due to the Redeemer. The second Scripture shews us how the Divine Nature perfumed his Sufferings, in order to their acceptance with the Father, for the Persons for whom he suffered.

2. The Work of an Intercessor is performed now in the state of his Exaltation, by this Christ who is God and Man, the two Natures of God and Man being concerned in the Work, Rom. 1. 4. *And declared the Son of God with Power, according to the Spirit of Holiness (which was his Divine Nature) by the Resurrection from the dead; by whom we have received Grace and Apostleship; that is, the Qualifications for that great Work, belonging to that great Office. Acts 2. 32, 33. This Jesus hath God raised up, whereof we all are Witnesses. Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear, 1 Tim. 2. 6. For there is one God, and one Mediator betwixt God and Men, the Man Christ Jesus.*

Thirdly, The Holy Ghost's work within being subservient to the blessed Mediator without, and leading to the Father through him, brings the Soul into an experimental Injoyment of the Father, Son, and Holy Ghost; John 15. 26, 27. *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth*

proceedeth from the Father, He shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. What was the Sum and Substance of the Apostle's Doctrine? Even to recommend this Redeemer the Lord Jesus Christ in his Person and Sufferings to Sinners, Rom. 10. 9. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart that God hath raised him from the dead, thou shalt be saved.* What is the Sum and Substance of the Holy Ghost's Work within? Even to accompany this outward Declaration of the Gospel; opening the Understanding of poor Sinners; letting them see the need of a Saviour; inabling the Heart to close with him, and by faith to lay hold of that Grace which comes from the Father through him. The inward Discovery of the Father and the Sons Love to us is by the Spirit; and it is the Spirit's work to kindle the Fire of Love more and more in the Souls of Saints, by which through the blessed Mediator, they are inabled to offer up their Souls to their heavenly Father.

Fourthly, The two Ordinances of Baptism, and the Supper, do represent unto the Faith of Believers what Christ hath done for them, because they both point at his Person, and what he hath done in his Human Nature; buried in the Grave for them, held forth by Water-Baptism. Doth Bread and Wine support, by feeding upon it, the outward Man? So doth the Flesh and Blood of the Man Christ, through that Vertue which the Divine Nature puts into it,

it, tend to feed the Inward ; *My Flesh*, saith Christ, is *Meat indeed*, and *my Blood is Drink indeed*. 1 Cor. 11. 26. *For as often as ye eat this Bread and drink this Cup* (speaking of the Supper-Ordinance) *ye shew the Lord's Death till he come*. Doth it point at him that died, and is risen and come in Spirit ? then, *until he come*, must refer to his second personal Appearance, as a glorified Man, to judg the World : *Acts 17. 31. Because he hath appointed a day, in the which he will judg the World in Righteousness, by that Man whom he hath ordained ; whereof he hath given assurance unto all Men, in that he hath raised him from the dead.*

In the next place I come to speak of this Spiritual Christ, as he is worshipped by this poor deceived People, called *Quakers*, who are greatly imposed upon by their Leaders, for want of bringing their Writings to be seriously examined by the Holy Scriptures.

And first as to his Person, we have him in their Writings represented as a Spirit, and as such Divine Honour given to him.

2^{ly}, The Work of Redemption not brought in a way of satisfaction to Divine Justice for sin, but in the way of the first Covenant, of *Do this and live, i. e. Obey the Light within and live.*

3^{ly}, Acceptance with God not bottom'd upon a Mediator without us, but an interceding Spirit within.

First, as to his Person ; we have him in their Writings presented as a Spirit, and as such Divine Honour given to him : This appears

pears in the most of their Books; but I shall at this time only mention two; the first taken out of the 14th Page of this Book, which is, *An Account of a Dispute betwixt the Clergy of the Diocese of Norwich in December 98. and the People called Quakers. Speaking of the Priests: For do they not of malice rail upon the Truths of God's Word manifestly perceived, and as Enemies thereunto persecute the same, in charging so many Blasphemies upon the Light within? for the Light within is Christ.*

William Pen's Christian Quaker, pag. 97, 98. *The Body of Christ is not so much as in any one, and consequently the Seed of the Promise is an holy and spiritual Principle of Light, Life, and Power, that being received into the Heart, bruise the Serpent's Head; and because the Seed which cannot be that Body is Christ, as testify the Scriptures, the Seed is one, and that Seed Christ, and Christ God over all blessed for ever: We do conclude, and that most truly, that Christ was and is the Divine Word of Light and Life that was in the beginning with God, and was and is God over all blessed for ever.*

In answer to these Paragraphs, it is evident and plain, that whatever confession is made by this People of the Lord Jesus Christ, as born of the Virgin *Mary*; they do not intend that the Body which was formed in the Womb of the Virgin, by the overshadowing of the Holy Ghost, doth share with the Eternal Word, Creator, in the constituting of Christ, and partakes with the Divine Nature in Di-
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vine Honour : and yet this poor deluded Man who hath been an Instrument to lead many sober Persons into grievous Errors, hath the Confidence in his Book to tell us, that he is of the same Faith with the Martyrs that suffer'd in Queen *Mary's* days ; which if he can bring one instance of any of the Martyrs, in any of their Writings that exclude the Human Nature in union with the Divine, from being the true Christ of God, I will be willing to make a publick Recantation, that I have greatly wronged the *Quakers*. The true Christ was conceived in the Virgin's Womb, and lay in the Grave : But he tells us that the Seed is one, as saith the Scripture, (intending only the Divine Nature, or rather the Light of natural Conscience in all Men) *Pag. 98.* of his *Christian Quaker* ; and in the Margin of the Book he directs us to *Gal 3. 16.* Now, Reader, let me desire thee in the Fear of the Lord, and as thou wishest the Welfare of thy immortal Soul, that thou seriously weigh this Scripture, and see if thou canst find any thing in it for the excluding of the Human Nature from having a share to constitute Christ ; *Now to Abraham and his Seed were the Promises made: He saith not to seeds, as of many ; but as of one, And to thy Seed, which is Christ.*

Here in this Scripture *Abraham*, an eminent Believer, and those that are of the same Faith with him, are promised eternal Happiness by God ; here is the one Seed by way of eminence

eminence set above all the rest; (but then mark it well. this one Seed shall be thy Seed, *Abraham.*) Moreover he is said to be the Seed of *David* according to the Flesh. Reader, make use of thy Understanding, and judg whether by *thy own Seed, Abraham*, be meant a Principle of Light, Life, and Power, or is meant that Man which the Virgin *Mary* brought forth in the Land of *Judea*, and who was seen with natural Eyes: if the latter be meant, thou mayst then see the door by which an erroneous Spirit hath led so many from the Foundation of Christianity.

But saith *William Pen*, *The Body of Christ is not so much as in any one.* And another Quaker saith, *The true Christ was never seen of bodily Eyes.*

Ans. See *1 Cor. 15. 1, 2, 3, 4, 5, &c.* and what Christ saith to the Man whose Eyes he opened, *Joh. 9. Dost thou believe on the Son of God?* To whom he replied, *Who is he, Lord?* See our Saviour's Answer; *Thou hast both seen him, and he it is that speaketh to thee.* Also God sware to *David*, that of the Fruit of his Loins according to the Flesh he would raise up Christ to sit upon his Throne. Will they render God guilty of Perjury? it must be so if Christ be not truly of *David's* Seed according to the Flesh. See *Heb. 12. 1. Wherefore seeing we are compassed about with so great a Cloud of Witnesses, let us lay aside every weight and the Sin which doth so easily beset us, and let us run with patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith;*

Faith; who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right hand of the Throne of God. This Cloud of Witnesses are the Saints from Abel, recorded in the 11th Chapter, who in the Promises of a Saviour to come through the Spirit's Work upon the Heart, were by Faith led to behold him, and inabled to anchor upon the Immutability and Unchangeableness of the Promises concerning him, so often renew'd in the Old Testament unto the Fathers: so that this poor deceived Man, William Pen, doth not distinguish betwixt a personal Injoyment of him within, and an Injoyment of him within by Faith. If a personal Injoyment of him within were intended, then indeed it would exclude the Human Nature from sharing with the Divine Nature in constituting Christ; but the Scripture when it speaks of Christ, it speaks of him as personally absent, but present by Faith, and by his Spirit: and with this agree the Experiences of Saints, Phil. 1. 23. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; compared with 1 Pet. 1. 8. Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. Our dear Lord in that visionary Discourse, which he gives of himself to John, in Rev. 1. 17, 18. doth with great clearness hold forth his two Natures to us; — Fear not, I am the first and the last; I am he that liveth and was dead,

dead, and behold I am alive for evermore. Was the Eternal Word, the Divine Nature of the Lord Jesus, ever dead? if not, he is speaking of his Human Nature. I have staid the longer upon this Head, that I might clear up the Foundation of Christianity, and vindicate the Son of God in that Honour which is confer'd upon him as God-man against this Erroneous Spirit, which notwithstanding the pretence of the setting up of a spiritual Kingdom, is from their own confession, as to the Work upon the Heart, no other than the first Covenant Light, which gives no discovery of the Gospel Dispensation, and which a *Mahometan* or *Indian* hath in common with them. *Sam. Fisher's Testimony of Truth exalted*, p. 696. as recorded by Squire Edwards in his Book of *Baxterianism Barefac'd*. 'Is the Light in *America* then any more insufficient to lead its Followers, than the Light in *Europe*, *Asia*, or *Africa*, the other three parts of the World? I have ever look'd upon the Light in all Men (since I began to look at it in my self) as one and the same Light in all. *Fisher* saith true; for the experience of the *Quakers*, and the sober Gentiles, *Socrates*, *Pythagoras*, and others of them, if compared, will answer one another, as Face answers Face in a Glass, with this difference; Satan in the poor *Quakers* sheltering himself under the Convictions of the Law, doth by deceivableness seek to rob the Son of God of his Honour, nay of his Person.

2ly, We have this spiritual Christ, or Light in all, bringing in the Work of Redemption, not in a way of satisfaction to Divine Justice for sin, but in a way of the first Covenant, Obey and live. Mr. Barclay a Scots-Quaker, in his *Apology for the People call'd Quakers*, p. 91. compar'd with p. 50. *The Light within takes away all ground of despair, in that it gives every one ground of hope and certain assurance that they may be saved; neither doth feed any in security, in that none are certain how soon their day may expire; and therefore it is a constant Incitement and Provocation, and lively Incouragement to every man to forsake evil, and close with that which is good; compared with William Pen's Christian Quaker*, p. 97. *The Serpent is a Spirit*. Now nothing can bruise the Head of the Serpent, but something that is also internal and spiritual, as the Serpent is.

In answer to these two Paragtraphs, I say that the drift of these Words turns the Work of Redemption quite out of the Gospel-Channel, and takes down the two main Pillars upon which it stands; which was a transferring our Sins upon the Lord Jesus Christ, and his Righteousness upon us, 2 Cor. 5. 21. *For he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him*. What ground of hope, and certain assurance of Salvation their obedience to the Light, which convinceth of sin, will afford them, if they could but have a view of their state in the glass of the holy Law of God, deserves their most serious consideration: For upon their own Principles

Principles without Perfection, no Salvation; and yet hardly any of them so hardy, as to say they have attain'd it. Their Doctrine may sute a Self righteous Person, but will not go down with a heavy-laden Sinner, neither a humble Saint; both these by Faith are led to close with the Lord Jesus Christ for Salvation, and cannot but acknowledge it their Mercy, that they have such good security in another, when they find so little in themselves. *To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness.* The Persons that come for Salvation in the Gospel-way, come to Christ as sensible Sinners, and as such to the Footstool of Grace; and yet at the same time are pressing after a sincere Obedience in a way of Duty yet sensibly attended with much Imperfection.

The Apostle in *Heb. 2. 14.* tells me it is by the death Christ that Satan's Power is taken away, which I take to be a bruising of his Head, a Door of entrance into Heaven being thereby open'd another way than by Man's imperfect Obedience, *Heb. 10. 19.* *William Pen's* blind Reason is as opposite to Faith, as Light and Darkness, and sees not how *Gen. 2. 15.* points at the blessed Jesus, as a representative Head overcoming Satan, for all his mystical Body.

Thirdly, This spiritual Christ placeth our acceptance with God not upon a Mediator without, but an interceding Spirit within. *William Pen's Christian Quaker, p. 101. As at any time disobedient Men have hearkened to the still*
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voice of the Word (that Messenger of God in their Hearts) to be affected and convinced by it, as it brings reproof for Sin, which is but a fatherly Chastisement; so upon true brokenness of Soul and contrition of Spirit, that very Principle and Word of Life in Man hath mediated and atoned, and God hath been propitious, lifting up the Light of his Countenance, and replenishing such humble Penitents with Divine Consolations: So that still the same Christ, Word, God, who hath inlightned all men, by Sin is grieved, bearing the Iniquities of such as sin, and reject his Benefits; but as any hear his Knocks, and let him in, he first wounds, and then heals; afterwards atones, mediates, and reinstates in the holy Image; behold, this is the state of Restitution.

In answer to William Pen. If Scripture-Authority may take place, we may see here how the Mediatorship of the Lord Jesus Christ as God-man, now in his exalted State at the right hand of the Father, is invaded by a lying Spirit: the Apostle in Eph. 2. 18. saith, Through him we (both Jew and Gentile) have an access by one Spirit unto the Father. As the Holy Ghost is sent forth from the Father, through the Intercession of the Son, as God-Man now at his right hand in Glory: so his Work is subservient to the Mediator. The Apostle Peter acknowledges the Spirit to be sent this way, and how the Manhood of Christ was concerned in sending him, Acts 2. 32, 33. This Jesus hath God raised up (who in the former Verses he tells us, was laid in the Sepulcher) whereof we all are Witnesses: Therefore being exalted, and having received of the Father the Promise of the Holy Ghost,
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he hath shed forth that which we now see and hear. The Apostle to Heb. 7. 24, 25. encourageth Persons to go to God the Father by Faith, through this blessed exalted Mediator; and that because they have this Incouragement, of his continuing in his Priesthood; and that his Intercession is of such a prevailing nature, that those that come to him shall be saved to the uttermost by him: But this Man continueth ever.

I shall now draw a few heads in order to compare *William Pen's* Christ, and the true Christ, one with the other: *William Pen's* Christ is a Spirit within; the Saints Christ is an exalted God-man in Heaven, who by his intercession with the Father, hath the Holy Ghost now on Earth subservient to him, to manifest him to the Hearts of his People. *William Pen's* Christ is a Spirit who bears the Iniquities of his People within; the Saints Christ bore the Iniquities of his People without in his Body upon the Cross at *Jerusalem*, and now bears their Persons before the Father in Glory. *William Pen's* Christ is already come; and with Contempt treads down the two Ordinances of Water-Baptism, and the Supper, which the true Christ left his Church until his second personal Appearance. The true Christ is yet to come, and when he comes, as saith the Apostle in *1 Thes. 4. 16.* shall descend from Heaven with a Shout, with the voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first; and that we may know whereabouts we are, take a view of Christ's word's, *Mat. 24.*

26. — *he is in the secret Chambers, believethem not.*
 A Christ within, set up to oppose a Christ without ; and to bear away those Insigns of Honour due to the true Saviour. For the scene that is acted next, I leave to the Reader's Meditation, *ver. 27. For as the Lightning cometh out of the East, and shineth unto the West ; even so shall the coming of the Son of Man be.*

Take but a serious view of the Books of the People call'd *Quakers*, and we may clearly see that whatever Confessions they may make towards Gospel-Truths in agreeing with other Christians ; it is but as a Blind or Cover to keep those spiritual Delusions, which they are carried away withal, from being discovered. It may be thought that I have suck'd in some prejudice against their Persons, but the Searcher of hearts knows 'tis otherwise ; its only in sincerity and faithfulness to God who hath, to the praise of his rich Grace, inlightned my Soul with Gospel-Light and Love to their Souls, and the Souls of others, that I deal thus plainly with them. And so what I have written, I recommend to thee my Friend in particular, and all others who may come to the fight of it ; search it throughly by the Holy Scriptures ; only let me tell thee, the Author hath no Eloquence to allure thee, it is only the Truth in its native Beauty that he presents unto thee ; so that it is the truth it self that must take thee if thou be taken, and not the manner in which it is presented.

Robert Prudom

P O S T S C R I P T.

NO Errors are more dangerous, than to *deny* the Lord that bought us ; for such are damnable, and they that hold them are guilty of *Heresy*, and bring upon themselves swift destruction, 2 Pet. 2. 1, 2. The *Socinians* say that Christ is a mere Man, and that he had no Being or Existence before he was conceived and born of the *Virgin*, and so utterly deny he is the Most High God. The *Arians* assert Christ was the first and most glorious Spirit which God made, and that Spirit they affirm (as I think) did assume our Nature in the Womb of the *Virgin*. We have also other Hereticks raised up among us, who I hear are headed by one *Matthew Cassin*, and swarm in *Kent* and *Sussex*, who seem to favour the *Arians*, but with this difference; these seem to say, that that Spirit was converted into a sort of Flesh, or was made Flesh in the *Virgin's* Womb, but partook not of her Substance, so that they deny both his Divine and Human Nature, viz. affirm that he is not God of the Essence of the Father, nor Man of the Substance of *Mary*; not the Most High God, tho he be a God; yet a lesser, or *Demi-god*; a God by Office only, and not God by Nature. The *Entichians* hold that the Divinity or Godhead was turned into Flesh, and this I hear *Cassin* once asserted. The *Quakers* say that Christ

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is the Light, which is in all Men, the same in *Turks, Pagans*, as those called *Christians*, which is nothing more nor less than an inward quality of Light flowing from Christ, considered as Creator, *Joh. 1. 1, 2, 3, 4, 5.* and it is the Substance of the Law that was given to *Israel*, which Law the *Gentiles* having not in that Ministration in two Tables of Stone, have it written in their Hearts, *Rom. 1. 15.* Now evident it is, that all these deny the true Christ, or Christ of God, *i. e.* God-man, or God with us, God in our Nature. I having only now to do with this last sort, shall add a little more to discover their deceit, who whilst they pretend to own him to be the Christ who died on the Cross, it may appear evident to all they mean no such matter; for they own no other thing to be Christ but that Light which is in all Men, which is no body of Flesh. True, they own that which died was his Body, *i. e.* Christ dwelt eminently in him; but that Body, saith *Pen*, is in no Man, *ergo* that can't be the Christ in his Sense which is incapable to dwell in Men. Now, *Reader*, consider that Christ was one of our Brethren, and that the Divine Nature took on him the same Flesh and Blood the Children have, *Heb. 2. 14, 15.* that he was *Abraham's* Seed, and the Seed of *David* according to the Flesh; and tho *David's* Lord as to his Divine Nature, yet *David's* Son as to his Human Nature, and so the *Root and Offspring* of *David*. But if what these Men say be true, then Christ did not die, for that
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could not be the Christ that died, because that Body could not be in any Man, Christ being only a Spirit in their judgment. *Paul* says Christ died according to the Scripture: I might mention I think 30 or 40 Scriptures that affirm that Christ died for our Sins, and that he that died was the Son of God; because his Human and Divine Nature make but one Person. We say such a Man died, but we do not mean his Soul died; so we do not say the Divine Nature died that was impassible, yet it is as true that Christ died, as to say that *Thomas* or *John* died. But now did the Light within die? Did that bear our Sins on its Body on the Tree? Did the Light within shed its Blood to satisfy God's Justice? Was the Light within conceived and born of the Virgin, crucified, dead, buried and raised again? Did the Light within ascend to Heaven, and sits now at the Father's right hand, to make intercession for us? All this is affirmed in the Holy Scripture of the Christ of God; therefore the Quakers Christ is none of God's Christ.

1. The *Quakers* say they own him to be the Christ that was born of the Virgin, yet affirm the true Christ is the Light within all Men, and that he was never seen with any outward bodily Eyes; and that that Body was called Christ, because the true Christ was in him: Why then may not they be called Christ, for he, they say, is in them? Is it not strange they should give such a plausible Confession of their Faith, as is written in the beginning

of this Letter, and yet do often declare quite contrary Doctrine, viz. *What good can a Christ without do us? Let us mind the Light within, that is enough for us, and not trouble our selves with a Christ without*: See Margaret Everard's late Sheet, page 2, 3. who was a great Preacher among them for many years, but is now saved out of the Snare of the Devil. Also further she says, *They call the preaching Christ without Wisdom, and feeding upon the Tree of Knowledge, and Scripture-notions, and that they did not mind Scripture-notions.* 2. They say they believe the Scriptures to be of Divine Authority, yet deny them to be the Rule of our Faith and Practice, 3. They say they own Baptism, and the Lord's Supper, yet deny Water-baptism, and condemn breaking of Bread and drinking of Wine in remembrance of Christ's Death, and call both carnal and beggarly Elements. 4. They say they deny not Justification by Christ, but own it; 'But we do deny, say they, Justification by that Man or Person that died, that his Righteousness wrought without us should justify us, Thus Pen. 5. They say they own the Resurrection of the dead, yet deny that that Body that is buried in the Grave of the Earth, shall ever rise again; they mean other things, and like the *Papists* have their *Equivocations*, and *mental Reservations*.

Secondly, And as they who deny Christ to be God and Man in one Person, do deny the Lord that bought them: so from hence it follows they must be guilty of other Heresies,
nay

gay of Idolatry, and Blasphemy also ; viz.

1. They deny Christ's Satisfaction, and the Imputation of his Obedience or Righteousness, as the material Cause of our Justification before God, as apprehended by Faith alone, because his Satisfaction depends on the Worth and Dignity of his Person, he being God in our Nature.

2. They assert, ' Unless we become Doers of that Law which Christ came not to destroy, but to fulfil, as our Example, we can never be justified before God ; nor (say they) let not any fancy that Christ hath so fulfilled it for them, as to exclude their Obedience from being requisite to their acceptance, but only as their Pattern. *Pen's Sandy Foundation*, p. 26.

If it be our own Righteousness by keeping the Law that justifies us, why do they call this the Righteousness of Christ, who, as they say, only kept the Law as our Pattern and Example? and how is it then true which *Paul* affirms, *i. e.* *By the Righteousness which is of the Law, no Flesh can be justified in God's sight ? Rom.*

3. 20. Moreover, how is it true that *as by the disobedience of one man, many were made sinners ; so by the obedience of one, many shall be made righteous*, *Rom.* 5. 19. If it be by every ones own Obedience to the Law or Light within, it is then not of one, but of many : and how doth *Paul* come to say, *He was made sin for us that knew no Sin, that we might be made the righteousness of God*
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in him? 2 Cor. 5. 21. Also in vain then were all those typical Atonements, and expiatory Sacrifices for Sin under the Law; nor has Christ by one Offering put away sin, &c. by the Blood of his Cross. Nor are all our Works, whether internal or external, excluded in point of Justification, as Rom. 4. 5. They say they are justified by the Righteousness of Christ; but they mean the Righteousness wrought in their own Persons by their Christ within, which is the Law within, and so still 'tis by the Law. Their evil Doctrine renders the whole design of God in our blessed Mediator Jesus Christ (in coming into the World, in his taking our Nature on him, and in his Body to work to bring in a Righteousness in obedience to the Law, and in his Death, &c.) vain, and of none effect.

3. They seek Justification by the Law, *i. e.* by their Obedience to the Light within them, which is (as I said) but the Law of the first Covenant, or Law written in two Tables of Stone, as to the Substance of it, which is also much darkned.

4. They justify the Jews who charged our Lord with Blasphemy, for saying he was the Son of God, and so made himself equal with God.

5. They give spiritual Worship or Divine Adoration, due to God only, to a mere Creature. The *Quakers* give no Divine Worship to *Jesus* the Son of *Mary*, not to him, but to a Christ within, *i. e.* the Light or Law in their Hearts.

Hearts. Pray read these Scriptures, and I'll conclude; *Thou shalt conceive and bare a Son, and shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest: unto you is born this day in the City of David, a Saviour, which is Christ the Lord: Mark it, which is Christ, not the Light in him, Christ signifies the Anointed, the Spirit is the anointing. I know (saith the Woman of Samaria) the Messiah shall come; Jesus saith unto her, I that speak unto thee am he, Joh. 4. 25, 26. Who do Men say I the Son of Man am? — But who dost thou say I am? Thou art Christ (there is his human Nature) the Son of the living God: There is his Divine Nature owned; and upon this Faith, this Christ, as thus owned, he says he will build his Church, &c. Mat. 16. Peter affirmed that God had made that same Jesus whom the Jews crucified, both Lord and Christ, Acts 2. 36. Paul affirms that all that would be saved, must keep in remembrance what he had preached, unless they believed in vain; which was first how Christ died for our Sins according to the Scriptures, and that he was buried, and rose again the third day, — and that he was seen of many, 1 Cor. 15. 3, 4. Can this be said of the Light within? The true Church is built upon this Faith, i. e. that Christ is the Son of Man, made of a Woman, and yet the Son of the Living God, or God of the Essence of the Father, or his Son by an eternal Generation, who thought it not Robbery to be equal with God: So that those Churches that are not built on this Faith, are false Churches, and their Teachers but Deceivers and*

and Impostors. O what an age are we in, what Errors abound among us ! Beware Friend, thou art not deceived. And let such also take heed, who tho they own Christ's Person, yet deny Justification by his Righteousness, *i. e.* his Active and Passive Obedience, as the only matter or material cause of it; but secretly bring in with others, a *Popish Doctrine*, viz. *Justification by a new Law of Grace*, or by their Faith and sincere Obedience. The *Quakers* may as soon be justified by the Law or Light within, and the *Jews* by the Law written in Stone, and the moralized Person by living a sober Life, as they can be justified by their new Law: *For if righteousness come by the Law, Christ is dead in vain*, Gal. 2. 21. by any Law either within us, or without us, contained in either the Old or New Testament: *If it be of Works, it is not of Grace*, Rom. 11. 6. all Works done in us, or by us are excluded, that all boasting might be excluded, and God in Christ, and free Grace exalted. Now to the Father, Son, and Holy Ghost, be *Glory and eternal Praises for ever and ever*. Amen.

F I N I S.

THere is in the press, A short Survey of the Kingdom of Christ here on Earth with his Saints; in which the New Heavens and New Earth, the Restoration of all things, and other important matters are clearly handled. By way of Supplement to a Tract lately publish'd, call'd *The Mysteries of God finish'd*, by the same Author, and proper to be stitch'd up with it. *Price 6 d.*